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compete with politicians and capitalists who regarded politics as a money making business. The former failed to realize the importance of organization and vigilance. Those who in the future may strive for reform can find in this history that proper mechanisms are quite as essential as good men. Progress toward honest municipal administration would seem to depend upon minimizing the power of the politician to make pecuniary donations at the expense of the public.

WILLIAM H. ALLEN.

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*The New Harmony Communities.* By GEORGE BROWNING LOCKWOOD. Marion, Ind.: The Chronicle Co., 1902. 8vo, pp. 282.

*The Last Days of the Ruskin Co-operative Association.* By ISAAC BROOME. Chicago: Charles H. Kerr & Co., 1902. 16mo, pp. 183.

THE book on *The New Harmony Communities* appeals especially to students of the community experiments in the United States, but its appeal is hardly less strong to those interested in educational methods, women's suffrage, and the social history of the Mississippi valley. Readers with less serious purpose will be attracted and held by the variety and reality of the life that crowds the pages, and by the biographical sketches of the men and women of romantic ideals and original, independent and unconventional lives who gathered at New Harmony in the early days of the nineteenth century.

Making his one central subject the socialistic community founded by Robert Owen at New Harmony, the author gives it proper perspective by describing a number of other interesting social movements which bore some relation to this one. First, in order of time are the Rappites, a religious sect which arose at a time when a wave of reform was felt among the peasantry of Württemberg, and whose leader, Rapp, founded a community in southern Indiana on the very site where later the New Harmony experiment was tried. The German Society had a remarkable material success and attracted the attention of the reformers that were dreaming of a new society based on communistic principles.

The next step in the chain of events was Robert Owen's reform among his factory operatives in Scotland. This incident is well known to students of socialism. As a result of his success in paternal government Robert Owen's social plans became more wide-reaching. His judgment evidently was unbalanced by the attention his experiment

had attracted and by the success it had attained. He did not recognize the difference between the paternalistic reforms he had accomplished in his own factory and the democratic experiment he proposed in his scheme of community life.

He attempted to realize this ideal in his community founded at New Harmony on lands purchased from the Rappite Society. The material conditions were most favorable, but the social and human factors of the problem were, as our author most convincingly shows, such as to make success not even remotely possible. Nothing is more striking in the history of social movements than the contrast between Robert Owen the business man, practical and successful, the shrewd judge of human nature, and Robert Owen the social dreamer, shutting his eyes to realities that almost any humble intellect could apprehend. Long after every one else had recognized the inevitable failure of his experiment, he refused to admit it.

Not alone the communistic experiment, but the striking social and educational ideals of Owen, attracted a number of men and women of advanced and somewhat erratic views. The little village of New Harmony in southern Indiana was for a few years the center of the educational and scientific activity of the western states. The presence and activity of these able men had, as the author clearly shows, an influence on the intellectual life not only of the West, but of the whole nation. Not least interesting among these characters is Josiah Warren, "a remarkable American," as John Stuart Mill called him. His ideas of extreme individualism, his labor-note stores, and his remarkable intellectual activity, are the subjects of an interesting chapter contributed by another writer.

The subject of this volume is perhaps the most important social experiment ever tried in this country. Its history is full of instruction to the thoughtful. The moral lessons are, however, not thrust by the author upon his readers. He tells his story in a remarkable clear, judicial and entertaining way. He writes with a facile and skilful pen. An Indiana man, writing on one of the epoch-making events in the history of his native state, he finds interest and joy in the subject, and makes his readers share the same feelings. The book represents much careful research and the use of all available sources of information. It is an admirable contribution to a subject that will grow, rather than diminish, in interest as time goes on.

The other book above mentioned has little in common with the merits just enumerated, although the Ruskin Co-operative Association,

whose downfall it recounts, is curiously like a belated echo—mayhap the transmigrated spirit of the New Harmony community. The same high hopes, the same unpractical purposes, the same incompetent membership, incapable management, jealousy, meanness and failure. Feature by feature the one recalls the other. The world's experience in communistic experiments had taught these new experimenters nothing; they knew little and cared less for history. Reason could not convince them that their plan was unsound for it all looked so plain; and so, with many heart-burnings and much recrimination, this latest community experiment went the way of all communal flesh—its obituary written in no flattering phrases by one of the disenchanted, "Prof. Isaac Broome," as he calls himself on the title-page.

It is not safe to say that this is the last of the small community experiments, for the idea is so attractive to the uninstructed mind, fired by the reformer's zeal. But it is safe to predict that there will be little of that ideal community reform attempted in the future. A far more fascinating kind is found in speculative socialism which has the advantage of not being so discouragingly easy to put to the test. The publisher of the Ruskin book, himself a socialist, shows in the preface what moral the modern socialist draws from these failures of community experiments. If the incapable can not make the capable work for them in a small community, it proves, according to the logic of speculative socialism, that they could do it in a large community. If a little perpetual motion machine will not run, it proves conclusively to some minds that the reason it will not go is that it is not bigger.

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*Anticipations of the Reaction of Mechanical and Scientific Progress upon Human Life and Thought.* By H. G. WELLS. London, 1902. 8vo, pp. 343.

THE economist, the sociologist, and the student of ethics will each find in this work many fruitful suggestions, amid a rather vast expanse of unnecessary prolixity. Though in the form of prophecy, the treatment deals with tendencies already evident, or at least discernible, and it has the merit of laying stress on objective conditions rather than on mere psychological analysis, the author having a healthy appetite for plain facts in preference to the made dishes of philosophic interpretation.